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# NEW THOUGHT

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PSYCHIC CLUB OF AMERICA

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WILLIAM WALKER ATKINSON.  
Co-EDITOR OF "NEW THOUGHT."

Edited by Sydney Flower and William Walker Atkinson



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For Men!"**

*-Henry George.*

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# New Thought.

VOL. XI.

JANUARY, 1902.

No. 1.

## Re-naming the Child.

BY WILLIAM WALKER ATKINSON.

WHEN I became associated with Brother Flower in the work of editing and writing for the JOURNAL OF MAGNETISM I told him frankly that I did not like its name, and that I felt that it did not convey an idea of the nature of the message which we were to deliver to the world. He answered that he didn't like it, either, and he believed that the majority of the readers felt likewise, but that, for business reasons, he disliked making a change, even if the change was for the better.

I didn't feel satisfied, however, and found that many of our oldest friends backed me up. We felt that the magazine ("our magazine," as our family of readers are fond of calling it) should have a distinctive name—a name that would announce, at first glance, the nature of the message it carried. We brought some Thought Force to bear upon Brother Flower, and he finally, with a sigh, yielded to the inevitable, stipulating, however, that I take to myself any blame that might be visited upon the head of the editorial department by any reader who was wedded to the old name. Upon my agreeing to act as an editorial lightning-rod, the re-christening of the lively six-year-old was agreed upon.

Then there was a conference of the aunts and uncles to decide upon the new name. Various were the suggestions, and as numerous were the objections, and at last it was decided to call the interesting child:

### "NEW THOUGHT."

This name, I think, is one of the most appropriate that could have been bestowed. In the first place it is a name by which is best known that great wave of spiritual and psychic thought that is passing over the world, sweeping away antiquated dogmas, crass materialism, bigotry, superstition, unfaith, intolerance, persecution, selfishness, fear, hate, intellectual tyranny and despotism, prejudice, narrowness, poverty, disease, yea, perhaps, even death—the wave that is bringing to us liberty, freedom, self-help, brotherly love, fearless-

ness, courage, confidence, tolerance, advancement, development of latent powers, success, health and life. We may differ as to the meaning of many words, but we all know what is meant when one speaks of the "New Thought."

Of course, it's true the "New Thought" is really the oldest thought in the world. It has been cherished by the chosen few in all ages, the sacred flame has never been allowed to die out—but it has been reserved for this age to have it spread broadcast among the people. In its general sense the term "New Thought" is properly applied, and its use is deservedly growing in favor.

And then the term is broad—its tent is large enough to shelter all of us, no matter how much we may differ on minor points, or words. It takes us all in. Yes, it's broad—that's why I like it. It doesn't slam the door in the face of any earnest seeker or investigator of the TRUTH. There's no "two's company, three's a crowd" sound about the name "NEW THOUGHT." And it takes in the beginner as well as the Master. There is not a man, woman or child who reads this magazine who is not "in the New Thought." So we are giving your magazine a name that applies to everyone of you. The baby is named after all of you.

Then, again, the name is appropriate, because we are going to give you NEW thought in this magazine. We're going to keep it up to date—maybe just a little ahead of the times. If there's anything new stirring, you're going to hear of it. NEW THOUGHT will contain *New Thought*, the Newest thought, and plenty of it. So the name fits there, too, doesn't it?

And so the child has been given the suggestive name: "NEW THOUGHT." May it live long and prosper and prove worthy of the good name that has just been bestowed.

You will like this name when you get used to it. It's a name that you needn't be ashamed of when you speak it before your friends. I am sure that ninety-nine per cent of our readers will welcome the change—as for the hundredth man, please let him remember that he must pour out his vials of wrath upon me, and let Brother Flower rest untroubled. I've insured him.

## The Keynote.\*

BY WILLIAM WALKER ATKINSON.

"I CAN AND I WILL!!!" Have you ever said these words to yourself with a firm conviction that you were speaking the truth—with the strong feeling that needed no other proof. If so, you then felt within you a thrill which seemed to cause every atom of your being to vibrate in harmony with some note in the grand scale of Life, sounded by the Real Self. You caught a momentary glimpse of the Inner Light—heard a stray note of the Song of the Soul—were conscious for the moment of YOURSELF. And in that moment of ecstasy you knew that untold power and possibilities were yours. You felt that you were in touch with all Strength, Power, Knowledge, Happiness and Peace. You felt that you were equal to any task—capable of executing any undertaking. For the moment there was no Fear in the world for you. All the Universe seemed to vibrate in the same key with your thought. For the moment you RECOGNIZED THE TRUTH.

But alas, the spirit of doubt, distrust, fear and unfaith called you again to Earth—and the vision faded. And yet, the remembrance of the sight—the echo of the sound—the remnant of the new-found strength—is with you still. You still find that memory to be a stimulus to great efforts—a comforting thought in times of weakness and trial. You have been able to accomplish much by the aid of the lingering vibrations of the mighty thought.

In times of great peril—grave perplexities—life and death struggles, a feeling of calm confidence and strength often comes to us, and we are borne on by a power of us and in us (and yet in everything else, too) that seems to lift us off our feet and sweep us on to safety—to peace—to rest. We are possessed of an abiding sense of power, reserve force and security. When extraordinary conditions confront us—when our bodies seem paralyzed—our minds stupefied—our will power gone, we are often made conscious of the existence of the Real Self, and it answers our involuntary demand, and comes to rescue with the cheering cry: "I AM HERE!"

Many of us have made use of this inner strength without realizing it. One day we were sorely distressed and made the demand, and lo! it was answered.

We knew not from whence came this new-found strength, but we were conscious of the uplift, and felt more confidence in ourselves. The next time we confidently demanded the aid, and again we were answered. We acquired that which we call confidence and faith in ourselves, and were carried over many a dark place and started on the road to Success. Our repeated success caused us to think and speak of our "luck," and we grew to believe that we had a "star," and took chances and risks that others would not dream of. We dared. We made some apparent failures, but we soon came to know them as only lessons leading to ultimate success. The "I Can and I Will" feeling carried us over rough places safely, and we got to simply *know* that we would "get there" in the end.

And so we went on and on, knowing that if we advanced three steps and slipped back two, we were still one foot ahead. We had confidence, because we *knew* that "things would come our way" in the end. And so long as we held this attitude, we *did* succeed, and it was only when we lost heart at some unexpected slip—only when, after having attained success, we became dazed and frightened and began to fear that our "luck might turn" and that we would lose all of our accumulations—it is only *then*, I say—that our star waned.

Talk with any successful man and, if truthful, he will admit having felt, from the time of his first success, that he had some sort of "pull" with Fate—some "lucky star"—some special Providence operating in his behalf. He grew to expect results—to have confidence in things turning out right—to have faith in something of which he knew not the nature—and he was not disappointed. Things seemed to work in his favor—not always just in the way he expected, sometimes in an entirely different way—matters seemed somehow to straighten themselves out in the end—so long as he kept his "nerve." He did not know the source of his strength, but he believed in it and trusted it just the same.

Let us wake up and recognize this Something Within—let us begin to understand this "I Can and I Will" feeling—let us cherish it if we have it, and cultivate it if we have it not. Do you know that we are young giants who have not discovered our own strength? Are you not aware that there are powers latent within us, pressing forth for development and unfoldment? Do you not know that earnest desire, faith and calm demand will bring to us that which we require—will place at our hand the tools with which we are to work out our destiny—will guide us in the proper use of the tools—will make us grow? Do you not know that Desire, Faith and Work is the triple key to the doors of Attainment? There are possibilities be-

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fore us, awaiting our coming, of which we have never dreamed. Let us assert ourselves—take up the key—unlock the doors—and enter our kingdom.

To accomplish, we must be possessed of earnest desire—must be as confident of ultimate success as we are of the rising of to-morrow's sun—we must have Faith. And we must work out the end with the tools and instruments that will present themselves day by day. We will find that Desire, Confidence, Faith and Work will not only brush aside the obstacles from our path, but will also begin to assert that wonderful force, as yet so little understood—the Law of Attraction—which will draw to us that which is conducive to our success, be it ideas, people, things, yes, even *circumstances*. Oh, ye of little Faith, why do you not see these things?

The world is looking for these "I Can and I Will" people—it has places ready for them—the supply does not begin to equal the demand. Pluck up courage, ye unfortunate ones—ye doubters—ye "I Can't" people! Begin the fight by abolishing Fear from your minds. Then start to climb the ladder of Attainment, shouting "I CAN AND I WILL" with all your might, drowning out the sound of the "buts," "ifs," "supposings," "you can'ts," and "aren't you afrails" of your wet-blanket friends at the foot of the ladder. Do not bother about the upper rounds of the ladder—you will reach them in time—but give your whole attention to the round just ahead of you, and when you have gained a firm foothold on that, then look at the next one. One round at a time, remember, and *give your entire attention to each step*. Climb with Desire, Confidence and Faith inspiring each step, and the task will become a pleasure. You will be conscious of some mighty force attracting you upward and onward as you progress. And don't try to pull some other fellow off the ladder—there's room enough for both of you—be kind, be kind.

If you fail to feel the "I Can and I Will" vibrations within you, start in today, and say "I Can and I Will"—*think* "I Can and I Will"—*act* "I Can and I Will," and get the vibrations started in motion. Remember that as the one note of the violin, if constantly sounded, will cause the mighty bridge to vibrate in unison, so will one positive thought, held constantly, manifest itself both in yourself, others and things. So begin sounding the note to-day—this very moment. Sound it constantly. Let it send forth a clear, glad, joyous note—a note of Faith—a note of coming Victory. Sound it over and over again, and soon you will be conscious that the vibrations have commenced, and that the mighty structure of your being is quivering and vibrating to the keynote:—"I CAN AND I WILL."

## There Is No Silence.

WRITTEN FOR THE PSYCHIC CLUB BY ISABEL RICHEY, PLATTSMOUTH, NEB.

**B**ECAUSE thou'rt deaf thou think'st there is no sound,  
And true it is that there is none for thee.

Yet all the air is filled with melody.  
The very blossoms scattered o'er the ground  
Are notes whose length by coloring is found

A portion of that glorious harmony.  
There is no silence when thy soul shall be  
Attuned to catch the symphonies around.

The spheres are singing as they sang of old

When shepherds watched their flocks upon the field.

And to the new-born child the wise men kneeled.

Low in the eastern sky a star of gold  
Was choirister, creation's tale was told,  
The music of the stillness was revealed.

## A Power to Awaken Dormant Faculties.

Denver, Colo.

It gives me great pleasure to testify to the value of Mr. Atkinson's book as a power to awaken dormant faculties and infuse a healthy optimism into the whole mental attitude. Its teachings are conveyed in pleasing language and graceful style, and the critical reader is disarmed at the threshold for his own good. As regards the theories propounded I cannot speak from personal experience. My primary object in getting the book was to get the exercise in concentration, which, like all the other exercises given, is certainly good. The chief lesson of the book and a splendid one, is not only to thrust us back on ourselves for the initiation of improvement, but to make us capable of such initiation by the recognition of our true selves apart from will and intellect, and master of both. We are so apt to confound intellect with the limit of our potentiality that it is refreshing and invigorating to have the old distinction firmly put before us again. There is a certain enthusiasm generated in us which takes us out of the old grooves and leads us to originate and execute plans for our further development, of which otherwise we would have been quite incapable.

JAMES BLACK.

Read about "THE SUCCESS CIRCLE" on page 12. Get in the Vibrations!

**Mental Science. What Is It?\***

BY NANCY MCKAY GORDON, 6214 MADISON AVE., CHICAGO.

## LESSON FIRST.

**M**IND has long been known as the generic or creative principle in all things. Thought is its infallible agent and inevitable cause of all action. Whatever seems to be the result of physical law is thought in manifestation. The body is the result of mind through the action of thought. The Universe is a grand mental expression. And through the power of its agent—THOUGHT—we may become masters of it. We are not yet entirely masterful, but the many things that have been proven through such mental potency, encourages us in the belief that we may attain dominion over the whole.

Mental Science is applied knowledge. Mind is the intellectual faculty of the Universe. It is that power within every atom which enables it to conceive the highest and to bring forth its entire spiritual nature. Mind, or God, or Good, is that which constitutes the WHOLE. It is Omni-potent—Omni-scient—Omni-present! "OMNI" means ALL! The WHOLE THING! Therefore Mind is All-powerful—All-knowing—Ever-present! This statement of Oneness must then be the basis upon which we establish the premise, there is but ONE MIND, One Power, One Knowledge, One Presence! This being well established in the mind, we perceive its existence in all things and know it to be the motor power of the world.

Existence, or Nature, goes ever forward in the march of evolution. If we observe closely we will find that every atom of the Universe is reaching out and struggling for the highest and best; that that which prompts this longing is the Universal Intelligence which is termed MIND. Every atom has an intelligence of its own. For if this One Life, or Mind, is all there is, it must permeate all things, and there can be no place where it is not; no DEAD thing in the Universe! Every atom is manifesting itself according to its degree of intelligence. The only difference between the intelligence of a tad-pole and the intelligence of man is in degree of unfoldment or evolverment. One has marched a little faster in the world of thought than the other, for the same latent or hidden possibility sleeps in the brain of the lowest organism as is awakened in the brain of an Emerson.

We call this Intelligence—God! The

manifestation of thought is the God existing within the heart of every thing expressed. All life is the manifested intelligence of this God-Mind. Man is the highest expression of this One Life—the eternal and vital substance known as Spirit or God. Necessarily he must have come up out of that which has always existed, and this fact of advanced evolverment or overcoming, confers upon man the mightiest power; a power belonging to him alone—his individuality; the power that distinguishes him from any other individuality. Having conquered conditions as far as he has experienced, or traveled along the road of conditional life, then he must have the power to conquer to a still greater degree. Constant overcoming, through intelligent action, brings such power as will enable man to mold his environment and not allow it to mold him.

Having taken the One Mind as a premise and defined it briefly, the further question may be asked: "What about it being a Science?" Science is an orderly arrangement of knowledge. Knowledge is experience. It is the varied experiences or differing epochs of life that give individuality to the soul. When this knowledge is systematized and formulated, it becomes an exact science. Through the recognition of One Mind, One Law, governing the Universe, no mistake can be made, for no matter its expression it still remains one with the One Mind. When applied to the facts of life, this idea proves to be an exact statement of Truth.

Mind, or God, is First Cause, the origin of all physical expression, to think is to BE! And the Science of Mind, or mental science, is to learn to think and then to successfully direct this thought-force. Mental Science has reference to the Oneness of Mind and to the scientific manipulation of thought, which is the product of Mind. To be scientific we must think right. No lazy haphazard method of thinking will accomplish a scientific or never-failing work. Mental Science is mind control; thinking as we WILL to think, not hindered by preconceived ideas. Mental Science is mastery of thought! Kingship over the mentality, whereby conditions are changed from inharmony to harmony, because governed by One Law! Scientific Thought—Right Thought—is invaluable in that it enables the soul to achieve success through the awakening of its latent possibilities.

Through this Science of Mind, thought may be as skillfully directed as water, steam, or fire are employed in their various avenues of utility. Thought in itself is creative and the more correct we are in its conception, the greater our knowledge of it as a substance which may be applied to all conditions, thus increasing our financial and healthful possibilities.

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## About That Experiment.

BY WILLIAM WALKER ATKINSON.

**L**AST month I gave you an interesting psychological experiment—the time-telling ring. Many readers have written that they have tried this experiment, and obtained wonderful results, and many are clamoring for the explanation. Well, here it is. In the first place you knew just what time it was. Then you concentrated your objective attention upon the ring, thus cutting off the objective attention from the other parts of the body, and leaving the sub-conscious function of your mind to run things. This sub-conscious function knew all about the time, and also knew how to send a slight impulse to the muscles of your arm and hand, and thus to the thread that held the ring, and lo! the ring began to move and strike the time, and answer questions. This is merely one instance of a wonderful psychological law, and may be varied in many ways. I will give you another way, in a moment, as soon as I get through telling you a little more about the law.

Thought takes form in action—involuntary action usually. Involuntary action is often the result of what we call Subconscious Cerebration. It is a well-known fact that, if we think intently of an object, we will incline toward that object, and if on our feet we will probably even move toward the object. The moment our objective attention is taken up with something, and our watchfulness relaxed, we find our involuntary mentality urging us, yes, even taking us, toward the object of our interest.

An interesting example of this law is shown by the following experiment. Take the ring on the thread (see last month's experiment) or a watch on a chain (either will answer), and grasp the chain between the thumb and forefinger. Allow the watch to hang, as a pendulum, on a level with your eyes, the hand, of course, being raised much higher. Fix your eyes and attention fully on the watch, forgetting that you have a hand or arm. Then WILL that the watch swing forward and backward, to and fro. In a few minutes you will notice a tremulous motion of the watch, followed by a slight swing in the indicated direction. The motion will gradually increase, until the watch is swinging at a lively rate. Then WILL that the watch change its direction and swing from right to left; then, a little later on, swing in a circle. If you have concentrated properly on the watch, you will not be conscious of any motion of your arm or hand, and yet the slight

impulse of the muscles of the arm and hand, following the dictates of the sub-conscious functions of the mind, has caused the watch to swing. Most persons who try this experiment for the first time will insist that they made no motion of the hand or arm, and will declare most emphatically that it was Will Power, pure and simple, projected through the air, that made the watch swing—but Subconscious Cerebration, and Involuntary Muscular Effort is the real explanation. But it's just about as wonderful as the other explanation, now isn't it? Try this on your friends, and you will have entertainment and instruction combined.

Now both of these experiments have a deeper meaning, and a moral. They show you that the body will involuntarily carry out the strong Desire or Expectation of the mind. The organs of your body will obey this impulse, although it is done through the sub-conscious functions of the mind, just as was the swinging of the watch and ring. If you concentrate upon a strong Desire to have some ailing organ of the body regain its normal condition and again function properly—and will put into it the same earnest expectation and interest that you gave the watch—you will get the same result. If you earnestly desire to possess some lacking quality\* of mind or body, go about it the same way, and get the same result. Don't you know that we are really just what we have thought ourselves into being. That's where the "I Can and I Will" man comes in. Do you see, now?

And remember, that if you Fear a thing, you really *expect* that it will happen, or may happen, and that is just the same as desiring and expecting a thing. Did you ever see a boy on a bicycle, learning to ride? Do you remember how, after a bit, he saw a telegraph pole on the other side of the street, and began to be afraid of it? Then you remember how the more afraid of that pole he grew, the more the wheel of the bicycle seemed attracted to that post—just fell in love with it—and made a grand rush toward it. Why, even if the boy mounted with his back toward the pole, the wheel would circle right around and make for the pole. They were just like a young courting couple—couldn't keep away from each other. (I know some old ones just as bad).

Well you see just what I mean, don't you? Now go to work and get as much fun and instruction as possible out of these interesting experiments—but **DON'T FORGET THE MORAL.**

**Next month—The Psychic Club  
"HEALTH CIRCLE." Get ready  
for it!**

## Neurypnology.\*

BY JAMES BRAID.

[Editor's Note:—We shall give you each month in NEW THOUGHT a selection from the note book of James Braid. The marvelous effects of his method of treating disease by fixation of the attention, and the production of a subconscious state, will be set forth in detail in his own words. As you read from month to month in NEW THOUGHT of what he accomplished you will come to have a clearer idea of the power of Mind over Matter, and our contention that All is Mind will not seem chimerical to you. I hope that you will all preserve your magazines for 1902, as this series of articles can hardly be replaced, and will furnish practical data and evidence of the truth of Mental Science for many years to come on this side of the Atlantic Ocean. Mr. Braid's method of inducing the subconscious condition was given in full in our December number, and we shall be careful to keep a supply of copies on hand for the service of new readers throughout the year. It is most instructive to remember that in Mr. Braid's day Mental Science, or the New Thought, was absolutely unknown, and the effects he produced by his method, though undoubtedly genuine, were not accepted as possible by the bulk of the medical profession. It is perfectly true that to-day the New Thought can show a better reason why such and such results should follow such and such a state of mind than could Mr. Braid; but we must not forget to honor the pioneer who blazed the path for us. It is of peculiar interest to note that the idea of securing his effects while his patient was in the waking state had never occurred to Mr. Braid. Yet the only reason why we consider his work so valuable to you as investigators is because there is nothing accomplished by Mr. Braid in the treatment of disease by inducing subconsciousness which cannot be accomplished to-day by the patient who steadfastly holds to the New Thought teaching and methods. Do you understand the significance of this? I mean to say that whatsoever effects Mr. Braid produced in his patients indicate only what effect your mind can produce upon your body. To-day we do not get these effects in ourselves by auto-suggestion because we do not believe what we say to ourselves. But if we had faith

or belief or full confidence in our repeated suggestions to ourselves, then health and strength would flow as we directed, as certainly as in the cases about to be cited. Before the year is out you will have learned to like Mr. Braid's style; his honesty and carefulness in recording his cases are very apparent; and if his explanations of the phenomena do not always chime with our opinions, let us be grateful to him at least for the phenomena and the courage he displayed in his investigations. It is a matter of unending wonder to me that Mr. Braid's method has filtered down to us through his successors with the very heart of it absent. His contemporaries, and even such authorities as Moll and Bernheim, have missed the pith of both his philosophy and practice. I think this first article of Mr. Braid's which follows will show you in a flash that he attaches no importance whatever to the subconscious condition as a condition of curative power, whereas he gives all the credit of cure to the change brought about in the nervous equilibrium by the muscular effort necessary to sustain the limbs in an extended position during this period of subconsciousness. Will those of you who have tried to benefit most obstinate and chronic functional disorders such as nervous deafness, persistent headache, etc., try the Braid method of cure and report your results to me?—Sydney Flower.]

HAVING in the former part so far explained the mode of inducing the phenomena, I now proceed to detail the cases in which I have successfully applied this process in the cure of disease. I shall endeavor to explain my modes of operating in different affections, so as to enable others to apply with advantage in their practice, what I have found so eminently useful in my own.

When the artificial state of somnolence has been induced in the manner already pointed out,\* the manipulations must be varied according to the peculiar object we have in view. If the force of the circulation in a limb is wished to be diminished, and the sensibility also to be reduced, call the muscles of that member into activity, leaving the other extremities limber. On the other hand, if the force of the circulation and sensibility are wished to be increased in a limb, keep it limber, and call the others into activity, by elevating and extending them, and the desired result will follow. If general depression is wanted, after one or two limbs have been extended for a short time, cautiously reduce them, and leave the whole body limber and quiet. If general excitement of the system is wanted, extend the whole limbs, causing the patient to call the muscles into strong action, and very speedily

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\*See December Journal of Magnetism.

they will become rigidly fixed, and the force and frequency of the heart's action, and determination to the brain, as evinced by the action of the carotids, distended jugulars, flushed face, and injected eyes, will speedily become apparent. By applying the ear over the region of the heart, it will be apparent that the force and frequency of the heart's action becomes prodigiously increased in a very short time after extending the limbs. It will also be found, they may be very speedily altered and brought down by reducing the rigidity of the limbs. (The difference of rise in the pulse when extending the limbs during this state, from what happens in the natural state, is one of the strongest proofs of the patient being in the subconscious condition.)

It has appeared to me, that we have thus the power of subjecting the brain and spinal cord, and whole ganglionic system to a high state of excitement, as the pulse may speedily be raised to double its natural velocity, in most cases, and still more speedily reduced to the natural state again. Its volume and tension may also be equally rapidly increased or diminished. It is therefore naturally to be expected that the functions must be greatly influenced by such transitions. Every medical man knows that chronic nervous disorders of the most painful nature may have resisted every known remedy for weeks, or months, or years, but have speedily vanished on the accession of some acute attack. Now, my views were, in such cases, to induce an intense state of excitement for a short time, to be terminated abruptly, with the hope of changing the former action, and thus terminating the disorder; and, assuredly, in many instances the most obstinate chronic functional disorder is gone, or greatly ameliorated, by a few such operations.

Then, again, by keeping any particular organ awake or active, whilst the others were asleep, I considered there would be a great increase of activity induced, by the whole nervous energy, or sensorial power, being directed to that point; or by keeping all the other organs active, whilst one which had been too active was allowed to remain in the torpid state, that inordinate activity would be reduced in intensity, and that probably permanently—that the inordinate stimulus, in one case, would remove the susceptibility to lower impressions, which were frequently exciting, or habitually keeping up morbid feeling or action; and in the other cases, that by suspending the morbid sensibility of a part for a time, and rousing antagonistic functions, such condition might be permanently improved.

Whether I have been right or wrong in my theoretical views, there can be no doubt of the fact that in many instances

I have been successful in the application of this method as a curative agent; and the beneficial results of the operations have been so immediate and decided, as to leave no doubt that they stand in the relation of cause and effect. However, that much of the success depends on the impression arising from the altered condition of circulation, seems to me to be proved by the fact, that in cases where the sleep was induced without the rise in the force and frequency in the heart's action, by insuring this condition, the beneficial result has instantly followed, where there has been no previous improvement with the low pulse. The following is a remarkable instance of this: Nodan, deaf mute, twenty-four years of age, was considered never to have heard sound excepting the report of a gun or thunder, when there was succussion of the air sufficient to induce feeling rather than hearing, properly so called. The mother told me Mr. Vaughan, head master of the Deaf and Dumb Institution when Nodan was at school, considered any indication of hearing referred to was feeling, and not hearing, properly so called. At the first operation there was very little rise of pulse, and afterwards I could not discern he had any sense of hearing whatever. At next trial the pulse was excited, and so remarkable was the effect, that in going home he was so much annoyed by the noise of the carts and carriages, that he would not allow himself to be operated on again for some time. He has only been operated on a few times, and the result is, that, although he lives in a back street, he can now hear a band of music coming along the front street, and will run out to meet it.

I shall first illustrate the efficacy of my method on the various senses, and also on the mental condition. And first, of sight. *The mode of operating in chronic cases, is first to induce the sleep, then extend the extremities, and keep the eyes from getting into the torpid state, by fanning them, or passing a current of air over them occasionally.* The length of time required to keep such patient in this condition may vary from six to twelve minutes, according to the state of the circulation. The following cases will illustrate the affections of the eyes in which I have applied this mode of treatment with advantage:

Case 1. Mrs. Roiley applied to me on the 6th April, 1842. She stated she was 54 years of age; that for the last sixteen years she had been a great sufferer from an affection of the head, attended with pain in the eyes and weakness of sight; that it was now become so bad, that she could not continue to read for more than a few minutes at a time, even with the aid of glasses. She had undergone the most active treatment under first-rate medical men, in-

cluding bleeding general and local, blistering—on one occasion she was twice bled with leeches, and had five blisters to her head in one month—and almost every variety of internal medicine which could be suggested for such a case; but still without improving her sight. For years she was required to have her head shaved every few weeks, and cold effusions and spirituous lotions frequently applied to it, to reduce the excessive heat and other uncomfortable feelings. The skin of the palms of the hands was so hard, dry, and irritable, as to render it liable to chap whenever she attempted to open the hands fully. The pain during the day, and general irritability, had rendered it necessary for her to take a composing pill three times in twenty-four hours, for some time; still her rest was so bad as to force her to rise and walk about the room several times during the night; and her memory had become so much impaired, that she often required to go upstairs and then down again several times before she could remember what she went up for. About three years before consulting me, she had a paralytic attack, which deprived her of power of the muscles of the right side of the face for a few days. Such had been the general state of her health before consulting me, and the state of her sight, and the result of my operation will be understood by the following document, which is attested by herself and others, who were present when I first operated on her:—

"Mrs. Roiley (aged 54) Chapel street, Salford, formerly of South Windsor Street, Toxteth Park, Liverpool, as Miss Robinson (four years ago) has been gradually losing sight since thirty-eight years of age. Called on me for the first time, 6th April, 1842. Could not read the heading of the newspaper, excepting the words, 'Macclesfield Courier;' after being treated for eight minutes, she could distinctly read 'and Herald,' and in a few minutes more the whole of the smaller line, 'Congleton Gazette, Stockport Express, and Cheshire Advertiser,' also the day, month and date of the paper. That the above is a correct report, is attested by the patient herself, and other three patients, who were present the whole time.

(Signed)

"Alice Roiley,  
"M. A. Stowe,  
"Ann Stowe,  
"Henry Gags."

When Mrs. Roiley called on me two days after, she gave me the following report: After leaving my house on the 6th, she was much gratified to find her sight so much improved, which induced her, to go and test it by looking at articles displayed in shop windows, and in particular remarked that she had walked up to Mr. Agnew's show window, and was able to see distinctly the

features of a portrait of Sir Robert Peel, and to read under it, "Sir Robert Peel, Bart.," without her glasses, neither of which she could have done for long before. She also stated, that, after being at home, she took up the small diamond Polyglot Bible, and with the aid of her glasses, was agreeably surprised to find she was enabled to read the 118th Psalm (29 verses), although this had been, as she expressed it, a sealed book to her for years. The following is the report which was recorded and attested by her on the 12th April, 1842: "Mrs. Roiley was able to read a psalm with the aid of her glasses in the smallest sized Polyglot Bible same afternoon she was first treated. Two days after (8th April), was treated a second time. Next day made a net handkerchief with the aid of her glasses. April 12th, has gone on improving, and in my own presence and several others, with the aid of her glasses read the Polyglot Bible with ease and correctness, which, she said, had been a sealed book to her for years before I operated on her.

(Signed)

"Alice Roiley,  
"M. A. Stowe,  
"Wm. Halliday."

It is gratifying to be able to add, that the improvement of the sight has been permanent; and not only so, but that the whole painful catalogue of complaints with which she had been afflicted speedily disappeared, namely, pain of the chest, head, and eyes, loss of memory, disturbed sleep, irregularity of the secreting and digestive functions, and instead of the arid skin, regular action of it, so that the palms of the hands, which were so harsh and arid that she could not extend them without lacerating the skin, causing great pain and annoyance, were very soon as soft as a piece of chamois leather. (Very lately, a lady about 25 years of age was treated by me. On being roused, she expressed her surprise to find her hands bathed in perspiration, as she observed she was never known to have the slightest moisture on her hands till that moment.) The whole of this improvement was accomplished entirely by this agency, as she had no medicine whatever during her attendance on me; nor has she required any up to this date, 20th February, 1843, when I read this report to her, and when she remarked it was much underdrawn; that with great truth I might have represented her as having been a great sufferer.

Mrs. Roiley is a very intelligent person, and one whose Christian profession and principles place her statements above all suspicion. She has been seen by many eminent professional and scientific gentlemen, who can bear testimony that they have had from her own lips the same statements as I have recorded above.

**Uncle Sam and "New Thought."**

BY SYDNEY FLOWER.

**H**AVING received from the genial Mr. Getty of the Chicago Post-office an invitation to unburden myself of information touching our magazine, I have much pleasure in laying the correspondence before readers of NEW THOUGHT. It is our wish to get out of second-class matter as soon as possible for two principal reasons. 1. NEW THOUGHT is intended for private circulation among members of the Psychic Club only, and is not sold on newsstands. 2. We wish to print as many copies as we feel inclined to. We therefore prefer to pay the extra postage required upon matter of the third class, and we think there will be fewer complaints of non-receipt of magazines by subscribers during the year 1902.

Follows the correspondence:—

Publisher Journal of Magnetism, Auditorium Building, Chicago, Ill.

Dear Sir:—Under date of November 23, 1901, we are directed by the Post-office Department to inform you that you will be given an opportunity to show cause why your publication should not be excluded from the second-class rates of postage, under the provisions of amended sections 276 and 281, P. L. & R., copy of which is enclosed herewith.

The hearing may be at this office or at the Department, preferably here. Arguments or evidence must be submitted in writing and must reach the Department before December 4th, 1901.

Yours respectfully,

W. B. GETTY,

Supt. Second Class Matter.

Nov. 25, 1901.

W. B. Getty, Supt. Second Class Matter, Chicago.

Dear Sir:—Replying to your favor of the 25th inst., we could put forward reasons why The Journal of Magnetism should continue to enjoy the privileges of second-class rates of postage: to-wit,

1. A strong bona-fide subscription list of many thousand names of persons who subscribe to the Journal of Magnetism because they find in its pages value for their money.

2. Our avoidance of inflated "sample copy" editions throughout the years 1896, '97, '98, '99, 1900 and 1901, during which period this magazine has grown in favor and influence as an independent organ of psychic research.

3. The continuity of publication and regularity of issue which has always marked this periodical, giving it a stability which is not unwelcome to timorous folk who hazard a year's subscription in advance.

We believe, however, that while second-class privileges confer a benefit upon

those worthless periodicals that circulate chiefly in the rural districts, such benefit is offset in our case by the fact that we receive an average of five complaints from subscribers regarding non-receipt of the magazine, against one complaint from a subscriber of non-receipt of circulars or books which we have sent out under third-class rates of postage. We attribute this carelessness in handling matter of the second-class to the fact that publishers of mail-order papers have so deluged and swamped the postoffice system at all points with sample copies, and so many tons of this kind of literature have been left uncalled for and therefore to be destroyed at the points of destination, that there has been bred in postal clerks and employes a contempt for matter mailed in plain envelope, without postage affixed, as required by the law governing the mailing of second-class matter, in sharp contrast to the tender fidelity of their attitude towards matter which bears upon its envelope or wrapper a postage stamp of any denomination.

Moreover, we feel that during the year 1902, beginning with the month of January, the hunger of the public for the best instruction extant upon the subject of the New Thought will require us to issue editions of from 100,000 to 150,000 monthly, less as an advertisement of our company than as a means of banishing Fear, Worry and Discontent from the hearts of men and women. Under the law which curtails the size of issue of periodicals enjoying the privileges of second-class matter we could not do this.

When your letter arrived we were about to submit in writing to your Department a petition not that you should continue to us the privileges of second-class matter, but that throughout the year 1902 we should be allowed to waive those privileges; the Journal of Magnetism to be printed and mailed as matter of the third-class; such advertising matter as we deemed injurious to our interests to be rejected; such announcements as we felt would be beneficial to our interests to be carried; as many copies of this magazine as our business acumen, or our philanthropy, inclined us to issue to be printed; the postage thereon required by law to be placed on matter of the third-class to be paid without cavil or demur. Thanking you for your courtesy,

Very sincerely,

SYDNEY FLOWER.

**The Best and Most Scientific.**

Mr. Atkinson's "Personal Magnetism" is the best, the clearest and most scientific treatise on this much-talked about subject that I have ever read.

ARTHUR KIEFER, Piqua, Ohio.

# "To-morrow,"\*

By WILLIAM WALKER ATKINSON.

THE work of each day would be a pleasure if we would refrain from attempting to perform, at the same time, the work of to-morrow. The cares of to-day would cease to disturb us, if we would refuse to anticipate the cares of to-morrow. The work of to-day is easily performed, notwithstanding the fact that we spoiled the pleasure of yesterday by fretting about the tasks of the coming day. The cares of to-day do not seem half so terrible as they appeared viewed from the distance of yesterday, nor do we suffer nearly as much from to-day's burdens as we did yesterday in bearing these burdens in anticipation.

To-day is comparatively easy for us, but Oh, to-morrow. Aye, there's the trouble—to-morrow. The past is gone, and its sorrows, cares, troubles, misfortunes and work do not seem so terrible viewed from this distance—the misfortunes of the past are now often known as blessings in disguise. To-day is here, and we seem to be getting along fairly well—excepting fearing the dawn of to-morrow. But to-morrow—Oh! mysterious to-morrow—that delight of the child—that bugaboo of the "grown up"—what shall we say of to-morrow? Who knows what terrible monsters are lurking in its gloomy recesses—what frightful cares are slumbering there—what dreadful shapes are there crouching, with glowering eyes, awaiting our coming? No frightful tale of childhood begins to compare in horror with this fantasy of maturity—to-morrow.

Yesterday, with all its troubles—to-day, with its pressing tasks—affright us not, but to-morrow, ah! to-morrow. Tell us of the morrow! Who knows what a day may bring forth? Tell us how to meet the terrors of to-morrow! Forsooth, an easy task, good friends. The way to meet the terrors of to-morrow is to—wait until to-morrow.

The cares of to-morrow, indeed! 'Twould be laughable if it were not so pitiful. To-morrow's cares may come, will come, must come, but what of to-morrow's opportunities, to-morrow's strength, to-morrow's chances, circumstances, helpers? Don't you know that the supply of good things does not cease with the close of to-day? Don't you know that in the womb of the future sleep opportunities intended for your use when the time comes? Don't you know that an earnest, confident expectation of the good things to come will cause these good things to grow for your use in the future? Well, it's so; they'll

grow and grow and grow, and then when you need them you will find them ripe and ready to pick. Water them with Faith; surround them with the rich soil of Hope; let them receive the full rays of the sun of Love, and the nourishing fruit of Opportunity will be your reward—to-morrow.

Did you ever shiver with dread at the thought of what would happen if the sun should not rise to-morrow? Did you ever doubt that the grass would grow and the trees take on leaves next Spring? Did you ever fear that perhaps the Summer would not come? Oh, no, of course not! These things have always happened and you have sufficient faith to know that they will occur again. Yes, but you have been fearing that opportunities, chances, circumstances, may not be present to-morrow. Oh, ye of little faith, do you not know that this is no world of chance? Do you not know that you are working under the operations of a great Law, and that these things are as much amenable to that Law as are the seasons, the crops, the motion of the earth, the planets, this and countless other solar systems, the UNIVERSE!

The Law which regulates the motions of the millions of worlds, and whose jurisdiction extends over Space—that Space the abstract idea of which cannot be grasped by the puny intellect of man of to-day—also takes cognizance of the tiny living organism too small to be seen through our strongest microscope. The sparrow's fall comes under the Law as well as the building of a magnificent series of solar systems. And yet, man fears to-morrow.

Of all living beings, man alone fears to-morrow. Children, lovers and philosophers escape the curse. The first two look forward to it with joy and confidence, having the love that casteth out fear; the philosopher's reason teaches him that which the intuition of the other two has grasped. The child intuitively recognizes that the infinite supply is inexhaustible and naturally expects to-morrow's supply as he does to-morrow's sun. He has faith in the Law, until Fear is suggested into his receptive mind by those who have grown old enough to fear. The child knows that "there are just as good fish in the sea as ever were caught," but the "grown-up" fears that to-day's fish is the last in the sea, and fails to appreciate to-day's haul by reason of his worry about the possible future failure of the fishing industry.

Oh No! I do not believe in just sitting down and folding my hands and waiting for "mine own to come to me." I know that "mine own will come to me," because I am doing well the work that the Law has placed before me to do—that which lies nearest to my

hand to-day. I believe in work, good work, honest work, cheerful work, hopeful work, confident work. I believe in the joy of work—the pleasure of creating. And I believe that he who does his best work one day at a time, working with faith, hope and confidence in the morrow, with Fear eliminated from his mind and replaced with Courage—I believe, I say, that such a man will never find his cupboard empty, nor will his children want for bread.

And, furthermore, I believe that tomorrow is what we make it by our thoughts to-day. I believe that we are sowing thought-seeds to-day, which will grow up over night and bear fruit tomorrow. I believe that "Thought takes form in Action," and that we are, and will be, just what we think ourselves into being. I believe that our minds and bodies are constantly being molded by our thoughts, and that the measure of man's success is determined by the character of his thoughts. And I believe that when man will throw off the incubus of Fear, the frightful vision of the night will vanish, and, opening his eyes, in the place of the monster, he will see the fair form and smiling face of a radiant creature, who, bending over him, with love-lit eyes, will softly whisper, "I am TO-MORROW."

### The Magnetic Will.\*

By URIEL BUCHANAN, Masonic Temple, Chicago.

THERE are undiscovered potentialities in every human mind which only await the magic word of a positive command to be awakened from the state of lethargy to the realization of supremacy and power. There is nothing within the range of possibility which cannot be accomplished by the one who recognizes the unlimited power of the will and directs it with irresistible energy and unwavering faith toward the thing desired. Concentration of will power and harmonic mental action, impelled by persistent desire, will remove all barriers and make a straight pathway to the highest goal.

The degree of man's success is determined by the nature and intensity of desire and the strength of his will. The will concentrates into a tiny cell the immensities of the universe. Fundamentally it is identical with universal life, acting in us either consciously or unconsciously, natural or unnatural, as determined by choice and desire.

How often we meet with difficulties which oppress the heart and cause the will to waver, when we might arise in

the dignity of selfhood and speak the word which would set free the latent energies of the mind and will and give power to conquer all things which bar the way to liberty and progress. We are swayed by the hypnotic suggestions which other minds project, and we yield to the binding influence of race beliefs which we have inherited from the generations of the past, so that the highest part of our nature sleeps, not dreamlessly, but as one fettered by the chain of circumstances which he cannot break.

Have an undoubting assurance that deep in yourself abides the unlimited power which gives mastery over every possible condition of material environment. Have no apprehension of evil, or impending misfortune; for what appears evil, which you may encounter on life's highway, will never be greater than the strength which you possess for protection. Though you may pass through troublous times, let fear be unknown to your heart. If the mind be inspired by the principles of goodness and truth, all that shall happen to you will be fraught with blessings; and looking through the mists of the uncertain future, you will see where the waves of seeming adversity break on the final shores with a murmur that awakens the echo, "all is well."

Always remember that the determined action of an invincible will and persistent desire, charged with the resistless power of love and lighted by the torch of reason, will enable you to overcome the adverse influences of heredity and environment, break the bondage of traditional creed and custom, and build up an individuality which will turn every opposing force into an idle wave beating vainly against the magnetic wall which surrounds and protects you.

"Your life is the block of pure white marble that nature has given you, and the chisel is the strong will by which you are to mold it into an image divinely fair."

### Instructions That Instruct.

Brooklyn, N. Y.

I take pleasure in saying that I was greatly edified and instructed through reading Mr. Atkinson's lessons. They are indeed instruction that instruct. They go into cause and effect, and tell you the why and wherefore. They are invaluable to the earnest student, and open up a new world of thought and action along lines that are marvelous in revealing the divine possibilities resident in man. I have read a number of works on Personal Magnetism, and there have been new thoughts or working propositions laid down, but I find that they are all included, and many new ones added, in Mr. Atkinson's work.

GEORGE H. BOX.

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## The Success Circle.

BY WILLIAM WALKER ATKINSON.

**I** SPOKE to you last month about the plans being matured for the Psychic Club for 1902. You will remember that I promised that in the January number of this magazine we would give particulars regarding the new "Success Circle" that was being formed within the Psychic Club. Well, the January number is here, and so is the Success Circle. Now for the particulars.

In the first place I wish to state right here, positively and without reservation, that the Success Circle is not a money-making affair. There are no dues nor fees nor charges connected with it—it is open to all members of the Psychic Club, who will take sufficient interest in their own Success, or the Success of others, to join the Circle. The principles underlying the circle are Self-help; Co-operation and Brotherly Love. Just how the principles are manifested I will try to make plain.

Many of us know by practical experience the value of Thought-force as a developer of Success, but only a few of us have experienced or realize the mighty power of the Combined Positive Thought-Force of thousands of earnest men and women who are sending out intelligently directed thought-waves of Love, Co-operation and Success. Some students of the New Thought have realized the value of co-operation in the world of Thought, and a number of circles, varying in membership from seven to one hundred or more, have been formed in different parts of the world, and some wonderful manifestations have been experienced, and great work done, but, up to this time, no great body of people, such as the Psychic Club, have been brought together for co-operative work along these lines. Leading minds in the New Thought movement, with whom we have consulted, do not hesitate to express the opinion that the results will be marvelous and the whole New Thought movement will be conscious of a mighty uplift. It has taken some time, and much work, to perfect the plans, but we are now ready to "get down to business" and manifest results, and the new Success Circle is the first class formed for *Results*.

When we consider the wonderful workings of the Law of Attraction, and realize how we attract to ourselves qualities, persons, surroundings and circumstances, corresponding with the character of thought held by us, we realize the importance of using the attracting power intelligently and properly. And when we realize that the at-

tracting power of Thought increases in a geometrical ratio, we see the enormous advantage attending co-operative effort. The volume of Negative thought; Fear thought; Hate thought; Intolerant thought; Cruel thought, and other thought-waves of a depressing, retarding nature, being sent forth by men and women on an undeveloped plane, is something appalling to contemplate. It is only by living above these thought-waves, and counteracting them by strong and positive thoughts of Love, Courage, Confidence and Fearlessness, that we escape their baneful influences. Many of us are kept in the mire of despondency and failure by unconsciously absorbing and assimilating the despondent, failure thought-waves emanating from the brains of others. Timidity and lack of energy are contagious, if we permit ourselves to absorb the miasmatic vapors of Fear thought, surrounding us on all sides. The air is full of rasping "I Can't, I Can't, I Can't" vibrations, mingled with the deeper, more dangerous vibrations of "I Fear, I Fear, I Fear." You know that this is so—you have all felt them. But I am glad to say that the Positive vibrations are always stronger than the Negative ones, and one who encourages the Positive-Thought attitude, surrounds himself with an aura through which the Negative-Thought vibrations cannot penetrate.

When we realize that we have so much of this negative element around us, we can readily see why some of our weaker brothers and sisters fall by the wayside—can readily see the advantage to all of us in banding ourselves together and presenting a solid front to the injurious elements threatening us. In union there is strength. When many thousands of people band together for Good, each will send out his or her best thought and instead of losing thereby will attract to him or her a great return. According to the Law, each one of us should reap fourfold for every thought of Love, Encouragement and Success we may send out to others.

I can do no more this time than merely to direct your attention to the advantages resulting from co-operation in the work. I will have more to say about it next month.

We have assurances from many advanced students of the New Thought, that they will take an active part in the work of the Success Circle, and I know that within twenty-four hours after this magazine reaches the hands of its subscribers there will be many thousand members pledged and actively at work. If some of us do not strongly feel the Success Vibrations upon joining, I will be very much mistaken. We will have some interesting experiences to report next month. Every member of the Psychic Club is invited to join the Suc-

cess Circle—if you don't need Success yourself, join so as to help your brothers who need your vibrations of encouragement and help.

"Tell us how to join," I hear you ask. Now, just wait a minute, that's what I'm about to do. The first thing to do is to make up your mind that you are in sympathy with the objects of the Circle, and are willing to give, as well as receive, Thoughts of Love, Encouragement, Help, and Success—are willing to have Success come to others as well as to yourself. Having satisfied yourself on these points, seek some quiet place, as soon as convenient, and stand erect facing the East, and repeat the following pledge, either mentally or aloud:

"I HEREBY JOIN THE SUCCESS CIRCLE OF THE PSYCHIC CLUB OF AMERICA, WITH THE RIGHT TO WITHDRAW WHENEVER I SEE FIT. WHILE I AM A MEMBER, I PLEDGE MYSELF TO JOIN MY BRETHREN IN SENDING OUT THOUGHTS OF LOVE, ENCOURAGEMENT, HELP AND SUCCESS, TO MYSELF; MY BROTHERS AND SISTERS OF THE SUCCESS CIRCLE; AND ALL MANKIND. I WILL DO MY BEST TO REFRAIN FROM ALL THOUGHTS OF FEAR, DISCOURAGEMENT, FAILURE AND HATE, AND I WILL DO MY BEST TO ADD TO THE LOVING AND HELPFUL THOUGHT-WAVE BEING SENT OUT BY THE CIRCLE. MAY PEACE, HARMONY AND SUCCESS ATTEND OUR EFFORTS." Finish by closing the eyes, and speaking the password of the Psychic Club.

Now do not regard the above pledge as childish, but speak it earnestly, as your first contribution to the great thought-wave, and you may be sure, at the same time, that you will soon begin to feel the quiet stimulus of the combined vibrations. Open yourself to the vibrations and you will be conscious of them.

But that is not all. Whenever you think of it, whenever you have time or opportunity (without your own or anyone else's interests suffering thereby) make the following statement, *accompanied with the corresponding thought*

"I SPEAK THE WORD FOR PEACE, HARMONY AND SUCCESS. I SPEAK IT FOR MYSELF; MY BROTHERS AND SISTERS OF THE SUCCESS CIRCLE; AND ALL MANKIND. SO BE IT."

If you should ever feel the special need of helping Vibrations relax and say:

"WITH LOVE FOR ALL MANKIND, AND WITH FULL CONFIDENCE, I OPEN MYSELF TO THE VIBRATIONS OF PEACE, HARMONY AND SUCCESS, BEING

SENT OUT BY MY BROTHERS AND SISTERS OF THE CIRCLE."

As a rule, though, the affirmation or Speaking of the Word will be all sufficient, and should be used rather than the Appeal for Help, as it is of a more positive strengthening nature. The Appeal is given only for use in special cases. You understand that your joining in the active work of the Circle attracts to you the vibrations, without the necessity of your doing anything special to call them to you.

Speak the Word in the morning when you arise, and at night when you retire, and as many times during the day as you feel moved to. Many a man or woman will conquer the dreaded sleeplessness by Speaking the Word and sending out the loving thought to their brothers and sisters, and will at the same time attract to themselves the helping vibrations of Peace, Harmony and Success.

Now, friends, go into this work in earnest. It will be the best day's work that ever you did for yourself, and your fellow men. The day in which you took the pledge of the Circle will be an important milestone on the road of Life, and you will look back to it with grateful remembrance in years to come. This is not a selfish movement, in fact, by reference to another article in this number, you will see that selfishness is a bar to success in the Thought world. By helping others you help yourself, and while you are helping them they are helping you. Take the pledge at once, and go to work in earnest. It is not necessary to observe any particular time of day or night in sending out the thoughts. Any time will do—the oftener the better, and there will always be a reserve fund of the Great Thought-Wave of the Circle upon which you may draw when you feel the need.

Next month we will announce the Health Circle, to be conducted upon similar lines. The Health Circle will furnish one of the greatest waves of healing thought that ever was generated. Wait for it. No charge—your membership of the Psychic Club entitles you to join.

The watchword of the Psychic Club for January is "WITH THE AID OF THE SOMETHING WITHIN—I CAN AND I WILL."

### Received Great Benefit.

Windom, Minn.

I can say that Mr. Atkinson's Lessons in "Personal Magnetism" are most satisfactory. They are the most complete and concise that I have ever seen, notwithstanding the fact that some of the others cost a great deal more. I can also say that I have received great benefit from them. ALLEN BROWN.

**Wheat and Chaff.**

A SYDNEY FLOWER.

**W**E printed 105,000 copies of the December number of *The Journal of Magnetism*. And yet people ask why we charge \$10 an inch for advertisements!

Well, rates have gone up. It costs \$20 a month now to run an inch advertisement in *NEW THOUGHT*, and we would rather not take the business at that, thank you. Keep out.

My friend William Walker Atkinson said some nice things about women in his December articles in this magazine. Ah, he has the true Southern chivalry. "Most women," he said, "have a secret contempt for men." Possibly; possibly. But I never met a woman who was worth talking to under fifty years of age—save one, and she was so deaf she couldn't hear me.

There is a rampageous humor ever seeking to burst forth in Mr. Atkinson's writings. I have advised him to strenuously choke it down. A sense of humor will wreck a promising philosophy in less time than anything I know of.

Our contemporaries have sometimes so far forgotten themselves as to "roast" us. They should have been in the butcher business. Some of them are.

Elbert Hubbard—he of the soulful eye—is clever. Any man who can write good *New Thought* Philosophy with one hand, take in dollars with the other, keep the women satisfied and amuse the men, is a wonder. Hubbard rides the circus steeds, Materialism and *New Thought*, at a hand gallop, a foot on the bare back of each. Read his magnificent straddle in any number of his magazine, done at East Aurora.

The only difference between a rogue and an honest man is that the honest man is unhappy unless he gives you value for your money; the rogue is unhappy if he does.

Occasionally I meet people who consider a belief in the *New Thought* to be weakness; in fact, they call such belief "a sure sign of credulity!" These people are invariably lacking in poise and balance; dupes of their own incredulity. Foolish virgins, foolish virgins! Haven't any light!

"The honorable gentleman," said Mr. Sheridan, "has said much that is good and much that is original. But the good

is not original, and I regret to add, the original is not good."

"Here lies poor Martin Elginbrod  
"Have mercy on his soul, oh God,  
"As he would do if he were God  
"And you were Martin Elginbrod."

Nothing ever happens. A month before Mr. Atkinson came to us we grew weary of this periodical. We offered it to one publisher after another. Nothing happened. They refused it; some politely, some less politely—all decisively. At that time it was a mongrel, a hybrid between the old *Journal of Suggestive Therapeutics* and the large ladies' pictorial monthly. Mr. Atkinson came our way and we gave him a morning canter. He took the bit between his teeth and bolted for the green pastures of *The New Thought*. There's no stopping a thoroughbred. He's going strong and well within himself. Something is happening. How do you like his action?

Theosophy is a pleasant philosophy. You can be anybody you think you would like to be before you were born. Do you get that? I have met five plump Marys, erstwhile Queens of Scots, but I never met anyone yet who confessed to being Cain. Esau, too, seems to be unpopular as a pre-ego.

The time is ripe for the Renaissance of Edgar Allan Poe, the father of the short story in literature. He reigned alone. He died alone. Edgar Allan Poe wrote: "God is not a person; God is an Essence, pervasive."

"How beautiful are thy feet with shoes, O King's Daughter!" They wrote a prose in those days more beautiful than our poetry.

When I was a boy I was compelled to learn parts of the Bible at school. It's bad practice for any child. The Bible can be the most beautiful and wonderful of books to an adult. It is not fair to the man to coarsen its chapters by making them an eyesore to the boy. Sunday, however, had a merit of its own. We had pudding for dinner on Sunday.

There's a man in Denver who has a nice little magazine. He calls it "A Stuffed Club," and he whacks on the head every fad but his own. He doesn't seem to know he has one, but he has. He advocates abstention from food for certain periods. He's a jovial soul, but caustic; it's ill jesting on an empty stomach.

Excuse me while I yawn. It's never worth while to be angry with anyone. Don't have any grievances. There's a man in Pittsburg named Mathes. He

stands high with the Heinz pickle people. He said to me one day: "People who have grievances are always failures." I thanked him and started my lecture that evening—it was in Omaha, I remember—with the announcement: "There are only two kinds of people in the world; those who have grievances, and those who have not. The first are the failures; the last are the successful men and women—" or something like that. Mathes said it better, but he didn't have to talk for two hours, and he could be niggard of words.

Speaking of lecturing, what a dearth of speakers on The New Thought! What a plenitude of teachers by mail! Yet there's no pleasanter life than walking about the country, seeking comfortable beds in convenient lofts—ah, the smell of the new-mown hay!—grappling with trusty watchdogs, lifting the too-confiding yet agitated hen from her roost—and so forth. How it all comes back to me—the merry old days! And the view from the railroad track as we gayly trod the ties—the ties that bind! Dear me, it seems like yesterday.

You see I leave it to my friend, Mr. Atkinson, to be serious and earnest. Always be earnest. The only thing that really counts in the struggle for Attainment is the steadfast energy of earnest purpose. But I haven't it. My earnestness is always a pose, and nothing matters to me really. Don't follow in my footsteps. Beware the horrible example. Not to desire or admire is not a high ideal. It is rather one to be avoided. I admire nothing. I desire nothing. I am a clam; calm and clammy. The tempest beats upon my shell, and I but cling the tighter to the rock of self-placency.

Helen Wilmans, dear soul, of Florida, is a mine of energy. She fires me with enthusiasm. Reading her paper I sometimes feel moved to say with Elbert Hubbard, "Across the miles I clasp your hand!" Nevertheless it seems to me that Helen is prodigal of her vitality. I have a theory of my own about physical immortality which looks reasonable enough. You shall have it next month if you care for it. It looks reasonable. It is briefly that by a certain diet, exercise, etc., together with the daily absorption of oxygen into the system, youth may be renewed. I want some of you who are not burdened by family ties, and who, in short, can be spared, to try it. Just to try it once, that's all.

Do you know there are people who read this number of this magazine who have been with us since 1896. They have followed us adown the years, noting the fattening of our pages during the

winter months with pleasure; sorrowful when the heat of summer thinned us down to half our bulk. They have been pained when we struck them for an increased subscription price, but they paid \$3 a year with scarce a protest. Fidelity such as this is rare and I sometimes marvel what note is that, struck by this Journal, which finds in them its echo month by month. It must be that they read into the lines something of their own good nature, as objects seen through colored glass are colored. However that may be, I thank them none the less heartily for their support that I do not understand the reason for it, and I beg to assure them, with hand on heart, that from this time forward we shall seek to make this Journal supplant the medicine-chest in the home.

There's not a girl in our office who has not read and enjoyed the December number. A straw shows the way the wind blows. No girl ever enjoyed the Hypnotic Magazine, Medical Hypnotism, Suggestive Therapeutics, or the early Journal of Magnetism. But just as soon as Mr. Atkinson came on the scene with his NEW THOUGHT—by George, he found his audience all ready for him! Well, that's a fine thing. It shows me we are on the right road. I should like to feel that every reader of this magazine looks to Mr. Atkinson with confidence that he will say the right thing. He has the knack of doing so because he feels that everything he writes is true. Yes, the secret of his strength lies in his sincerity. When the sons and daughters of toil come a-visiting to this office they ask for me, because they do not know what is good for them. They find me counting money. Upon them I turn a cold eye; a frigid front. Immediately they are sorry they came. I see it coming but before they have time to speak, I say, "You would like to meet Mr. Atkinson. He's our new editor, you know. Come this way." Introductions. Brother Atkinson takes them tenderly by the hand and in a moment they are at peace. Everything is harmonious again. This, remember, is not Art. This is sincerity. He is glad to see them. I'm not. He is glad to talk to them. I prefer to talk to them on paper. He likes them to ask questions. I don't; they might corner me. They have done so before to-day. Well, come in and see us when you're in the city—I mean, come in and see him. You know the address—Auditorium Building, 3rd Floor. Come in your thousands—he won't mind. Tell him about the baby's tooth, or the price of corn, or any old thing. You'll always find him just the same—interested, courteous, suave, refined—always the same. I'm beginning to like him myself.

**Get in the VIBRATIONS!**

## Are We Selfish?\*

BY WILLIAM WALKER ATKINSON.

I frequently hear the criticism that New Thought people are the most selfish of mortals—that they care only for themselves, and aim only at their own Success, no matter over whom they ride, or whom they pull down in their selfish pursuit of Attainment. Knowing as I do the feeling of Love and Human Brotherhood that underlies the teaching of the several schools of the New Thought—feeling as I do that if there is any one influence undermining the narrow selfishness of the world, it is the New Thought—seeing as I do the wonderful changes wrought in the hearts and minds of the people who have joined the New Thought movement—this criticism has seemed to me to be utterly without foundation. But I have heard this thing so often from people who are reasonably fair and unprejudiced, that it has set me thinking, and I believe that this is a good time to say something about it.

In the first place, I wish to say that it seems to me that the critics are mistaken, in the main. But it also seems to me that there is some fire causing all this smoke. At any rate, it will not hurt anyone to investigate the matter a little this month.

I believe that our critics are wrong when they style us selfish because we seem indifferent to the pain of others—because we refuse to deluge the sufferer with maudlin sympathy and cheap gush, although this form of “sympathy” being so common, it is readily seen why anyone refusing to join in its practice is considered “unfeeling and cold.” We of the New Thought believe that the greater part, if not all, the pain coming to ourselves or others is the result of ignorance and violation of the law. We believe that Pain is a valuable lesson—that it is needed to round out and develop us—to bring us to a realization of the Truth. And we know that the conventional “sympathy” and “babying” are the very worst things for ourselves and others. We know that until a man learns to stand alone, upon his own feet—learns to cultivate a backbone of his own—learns that he must work out his own salvation—learns to cultivate the “I Can and I Will” feeling—all the “sympathy” we bestow upon him; all the

tears we shed over him; all the petting and babying avails nothing, and only serves to keep him just where he is—in the “woe is me” stage of imperfect development.

Now, do not say that I am unfeeling, for I'm not. I feel the world's pain very keenly, so keenly that if I did not believe that there was good behind it all—that Infinite Justice was back of all things—that ultimate Good was manifesting itself always—if I did not believe these things, I say, I would bow my knee to the Infinite Intelligence and beg that my little figure be wiped off the blackboard of Life—that every particle of my consciousness be destroyed—that memory be effaced—that my inheritance of eternal life be waived—that anything and everything be done that would enable me to be spared the knowing and feeling the pain, suffering and misery that makes Life a horrible tragedy to him who feels but does not SEE. I have had moments of this kind, but I met the test and passed on. I have left behind me this despair. I now have the FAITH that comes from Recognition and Realization.

Neither am I unsympathetic, although, hearing scores of pitiful tales every day, from people all over the world, I might well be pardoned for having the milk of human kindness well skimmed of its cream (if, indeed, not curdled). Yet even so, every once in a while, from out of the Somewhere, there comes to me a cry for human sympathy and encouragement—a letter carrying with it such vibrations of pain and helplessness that I long to reach out across the distance separating me from the woman who is crying for help—long to gather her up in my arms as I would a tired child, and, resting her weary head upon my shoulder, wipe away from her cheek the tears of disappointment, disillusionment, and sorrow. Now, don't smile, please; I am not joking. Oh, yes, I get letters from men, too; in fact, most of my letters are from men. But men can generally be set straight by a good sound scolding and a stiffening up of their backbone—by putting “ginger” into them—and perhaps giving them a parting pat on the back. But these mothers, wives and daughters of men—why, sometimes after hearing what some of them have gone through—are going through to-day, in this jungle-world of ours, with BEASTS on all sides of them—well, often I am ashamed to look a woman in the face when I go out on the street—I feel like a criminal, that's all.

But I have strayed away from my subject. I just meant to say that while I feel the world's pain most keenly, I see, nevertheless, that many of these bitter experiences are necessary for Man's development—are blessings in disguise. If things were always pleasant we would not learn our lesson—would not progress—would not be rounded out.

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And I know that mere sympathy will never get people out of the mire. They must learn to stand alone—on their own feet—and bear their own burdens. *Then the burdens will fall from their shoulders.* All that we can do is to give kindly advice and encouragement always. We cannot carry their burdens, but we can teach them how to shift the burden so as to best bear its weight—and, well, there's no objection to helping them up a bit of a hill that may be in their road, to be sure.

It is this philosophical way of looking at things that has caused many outsiders to think that New Thought people were cold and unsympathetic. They cannot be blamed—it's merely a matter of point of view. They forget that a mother feels most keenly the hurt of her child, yet she knows that it is not well to "baby" him, and so contents herself with kissing him on the forehead and telling him: "Why, a little thing like that doesn't hurt a big boy like you. It will all be gone in a minute. Now, run away and play—mother's great big boy." But the outsider doesn't *understand*.

But when our critics say that we are pursuing Success regardless of whom we ride over or trample upon—well, I dunno, I dunno. I remember once hearing a man standing up in a New Thought meeting, and telling how wonderfully he had demonstrated the Success attracting power of Thought. He said: "Why, yesterday my competitor on the corner was closed by the Sheriff, and now I have the whole trade to myself." I couldn't help thinking that it was a pity that there wasn't enough business for two on that block. Why didn't the speaker give the other fellow the benefit of the overflow of his Success thought? There's enough Success in the world to go around—what's the use of being pig-ish about it? I don't believe that it is necessary for a man to pull down another in order to make a living. There's enough to go 'round, friends, indeed, there is. And more, every good business man knows that it is the poorest business policy to "run down" some other man in the same business. It doesn't pay. No salesman ever made a success by talking down the goods of the rival house. He knows that it won't work. Talk up your own all you want, but don't run down the other fellow. Just ask any smart "drummer" if this is not his experience. Some of these "drummers" know more about the practical workings of Thought-force, than you can get in a dozen books. They don't know the cause back of it, but they know how it works. No, friends, don't start in to pull down the other fellow. Just make your own work perfection and let the other man alone. You mind your business—and let him mind his.

Thought attracts Thought—like attracts like. Then how about the

thoughts of Hate and Jealousy some of us are sending out to our rivals. They are coming home to roost, I tell you, and they'll bring their friends and young ones home with them. The first thing you know, you will be involved in such a cyclone of Hate and Jealousy, that you will repent in sackcloth and ashes. Some of you are suffering from that sort of thing now. Better stop it. You are hurting yourself more than you are injuring the other fellow, and if he has sense enough to meet your thoughts with an aura of Love thought, why your Hate thoughts will fly back to you like a Bushman's boomerang. As ye sow, so shall ye reap. What a nice harvest is in store for some of us.

Why don't you take advantage of the other side of the workings of the Law, and while endeavoring to demonstrate Success for yourself, speak the Word for the other man as well. Impracticable, you say? Not a bit of it. It's good business—mighty good business. There's enough Hate in the world, without any of our New Thought people adding to the supply. You had better fall in with the true workings of the Law. You'll get better results—and feel a "heap sight better."

I have considered this phase of the matter, in the organization of our Success Circle, and I wish to say, right here, that any man or woman who is not willing to also speak the Word for his brothers, yes, even for his enemies, had better STAY OUT. We want nothing but the best and purest vibrations in our Circle, and do not wish our positive vibrations to be adulterated with Hate, Jealousy, Malice and Envy—they belong to another plane of thought. The members of our Circle will speak the Word for themselves, their brothers and sisters in the Circle, and for all Mankind. They will pour out such a stream of strong, pure and loving Thought, that all will feel the uplift, and the loving and helpful Thought of the world's best men and women will be irresistibly attracted to us, and will rush to mingle with the vibrations of the Circle. Just wait for the results, ye doubters.

### Clear and to the Point.

Plainfield, N. J.

I found Mr. Atkinson's course very concise and clear. It is also to the point; not being burdened with matter not relating to the subject. I have not enough experience in demonstration to speak of its practical or applied value, but like it very much as an exposition of the principles of the study. F. A. THOMPSON.

**Write for a copy of "The Secret of the I AM." Costs you only a postage stamp.**

## "Drugs Which Are Abused by the Medical Profession."\*

BY AN ALLOPATH.

**I**N the series of articles which will appear monthly during the year 1902, I shall deal exclusively with the abuse of drugs by the medical profession, taking up one drug monthly. Lack of space compels me to condense my articles, and give but solid facts, allowing the reader to formulate his own opinions for or against the administration of these potent poisons in disease treatment.

*Arsenic.* This is one of the most dangerous drugs prescribed by the physician of to-day. Its action is unreliable and erratic, and not only different in different persons, but different in the same individual's economy—at different times.

But notwithstanding its unreliable nature, Arsenic is one of the popular drugs among the medical men of to-day. It is recommended by standard medical works in the following diseases:

"Irritative Dyspepsia, Vomiting of Pregnancy, Chronic Gastric Catarrh, Chronic Ulcer of the Stomach, Cancer of the Stomach, Gastralgia, Diarrhea, Dysentery, Constipation, Cholera, Jaundice, Cirrhosis, Chlorosis, Anemia, Acute Coryza, Hay Fever, Emphysema, Phthisis, Asthma, Heart Affections, Angina Pectoris, Edema of Feet and Legs, Cerebral Congestion, Melancholia, Neuralgia, Malaria, Epilepsy, Hysteria, Skin Affections such as Eczema, Boils, Diabetes," etc. The list might be continued almost indefinitely, and when the matter is studied closely, there is hardly an "ill to which flesh is heir to" that Arsenic is not used in by one physician or another in its treatment.

But is Arsenic really a dangerous drug? Let us sum up its physiological actions. That will serve as a sufficient answer.

Applied to the tissues Arsenic excites violent inflammation and causes destruction of the parts. Great pain attends its action. Because of the high degree of inflammation that it produces, if it is used in sufficient strength, absorption does not follow its use, but when *weak solutions* are used, *dangerous symptoms and death* often follow its application.

Danger NO. 1.

Poisoning follows the inhalation of Arsenical fumes. The danger connected with cigarette smoking is not because of the inhalation of the tobacco smoke, but is due to entirely another cause. Cigarette papers are bleached by an Ar-

senical process—at least the cheaper quality of papers. The so-called cigarette poisoning of American youths is really an arsenical poisoning. Strange to say doctors recommend Asthmatic patients to smoke paper saturated in Arsenic.

So strong is this drug that wall papers colored with arsenical pigments have poisoned occupants of an apartment. Garments colored with dyes fixed by arsenical mordants, have not only induced local ulcerations, but have caused death from absorption of the arsenic. The deaths from so-called *blood-poisoning* due to wearing colored hosiery are really due to arsenical poisoning.

Taken internally the phenomena produced are of two kinds, *gastro-intestinal* and *cerebral*.

*Gastro-intestinal.*—Burning at the epigastrium, passing downward into the abdomen, violent vomiting, great dryness of the mouth, intestinal irritation, bloody stools, retracted abdomen, bloody urine, rapid and feeble heart's action, difficult breathing, great agitation and restlessness, shrunken features, cold breath and *collapse*.

The collapse is *sudden and unexpected*, consciousness being *retained* to the last.

In the *cerebral form* of arsenical poisoning—without any symptoms of gastro-intestinal irritation—the patient is suddenly put into a condition of profound insensibility and coma. How erratic and untrustworthy a drug in its action! In one case it irritates the gastro-intestinal tract, in the other it altogether ignores the intestinal canal, and pays its attention to the cerebral portion of the human body.

Arsenic is an accumulative poison. The smallest doses repeated may ultimately cause death. It is because of this that Arsenic should be tabooed. A person who takes arsenic can never be certain when the accumulative effect may assert itself.

Again the quantity of arsenic required to produce a fatal effect varies, according to the state of the stomach and the susceptibilities of the patient. Ounces have been swallowed without even serious symptoms, because promptly rejected by vomiting. But a *half-grain dose of Arsenious Acid* has proven fatal.

The question naturally arises. If Arsenic is so dangerous a drug, if its action is so uncertain, why do doctors not only use it but abuse its use?

If it is untrustworthy in its action—poisoning sometimes when given in most minute doses; producing no harmful results at others when taken in large quantities—how empiric are the scientific methods of modern medicine! Here is a tricky drug, whose action is uncertain, whose administration may mean death, poured down the public throat for this that and everything.

Constipation, diarrhea, diseases of different types, entirely different in their conditions, treated by the same drug, and a drug whose name may spell "death!" If the physiological action of this drug were of a given quantity, were its effect on the human body a question of degree only, and not of kind; even then its administration would be a matter of condemnation. How serious a matter then must its administration be when its action may be one of two opposites.

And strange to relate physicians prescribe Arsenic in large doses for long and extended periods, totally ignoring the fact that Arsenic is an accumulative poison, and that each dose the poor confiding patient takes may be the last.

The use of Arsenic should be stopped, the abuse of it should be punished as criminal.

Its action is so erratic—that outside a post-mortem examination—an analysis of the stomach contents—its discovery is impossible.

Let doctors stick to more reliable drugs. Better the harmless mysterious newspaper "cure-all" than this powerful unknown agent which is the physician's pet drug for every disease that human beings can develop in their anatomy.

### New Cure for Insomnia.

In a recent book Mr. Stackpool O'Dell puts forward the following remedy for sleeplessness. He says: "Take a card about the size of a sheet of foolscap, and obtain a bottle of luminous paint. Write with the paint upon the card the words, SLEEP—SLEEP—SLEEP, large and clear. Place this card in the daytime where the light will get at it, and at night time in such a position on the wall or on a screen that you will have to lift up your eyes in order to look at it while you are lying in your easiest position on the bed—that is to say, the position in which you generally go to sleep. As you see the illuminated words, repeat them to yourself in a monotonous manner. As the eyelids become tired let them close. You will not in most cases repeat the words very often before sleep brings on forgetfulness."

### Many Forms—One Substance.

"Each and every object in the Universe, which helps to constitute the Universe, each object which has been brought forth by nature, is Spirit's body, for in each one there lives and works the great 'I' with its powers and glories. And because Spirit is infinite and unlimited, there are no limits to shapes and forms, but that puzzling variety of forms, colors, odors, tastes, and size—all are put into manifestations by the wonderful worker called Thought."

### The Coming of the New Day.

WRITTEN FOR THE PSYCHIC CLUB OF AMERICA.

THE past worn lights fade in the  
paling sky,  
And fresh winds whisper of a  
newer day;

White light, divine, is breaking; and  
away

Where gloams the horizon's verge,  
time's shadows fly.

On mists of doubt dissolving rose-tints  
lie,

And glinting shafts of promise up-  
ward play,

Until—high morning holds her glori-  
ous sway,

And night, the vanquished, passes hence  
to die.

Recedes the old-time thus—the newer  
time

Appears—with gift of healing in her  
hands;

With newer light from torch of truth  
sublime

And thought that to the newer thought  
expands.

Earth's bridal hour with heaven—O,  
happy morn,

When man to newer, nobler life is born.

LAURA S. R. MCCARTHY.

Constableville, N. Y.

### A Haven of Rest.

Men seek retreats for themselves, houses in the country, sea shores, and mountains; and thou art wont to desire such things very much. But this is altogether a mark of the most common sort of men, for it is in thy power whenever thou shalt choose to retire into thyself. For nowhere either with more quiet or more freedom from trouble does a man retire than into his own soul.—Marcus Aurelius.

### Song of Silence.

WRITTEN FOR THE PSYCHIC CLUB BY ISABEL RICHEV, PLATTSMOUTH, NEB.

Like ribald voices clamoring aloud  
While some great master plays with  
magic power,

The untrained senses eagerly devour  
The songs with which the Silence is  
endowed.

### Eminently Practical.

I am very well pleased with Mr. Atkinson's Thought Force lessons. I regard them as superior to anything I have ever seen on the subject. They are eminently practical, and are not cumbered with so many useless exercises nor theories that have no value.

T. M. Cook.

**Something About Osteopathy.\***

BY GEORGE M. RALEIGH, D. O., M. S.

**M**Y article in last month's number of this magazine has brought me quite a number of inquiries regarding Osteopathy, its theory, etc. I can scarcely hope to give even a "bird's eye view" of this wonderful science, in the space allotted me, but will endeavor to give at least a general idea of the elementary principles of Osteopathy.

Osteopathy holds to the theory that the body is a delicate mechanism, subject to the same laws of mechanics as those which regulate all mechanical structures in their construction, arrangement, position and operation. That to have perfect action in any machine, each and every part of it must be exactly in place and entirely free from obstruction. That any machine subject to great strains or shocks, such as the human body sustains from accidents, overwork, sudden atmospheric changes, bad surroundings, etc., can be so racked by these agents that some of its parts will be misplaced or dislocated and its normal action perverted or entirely destroyed. That condition of the human body, which we term Disease, is due entirely to obstruction of, or pressure on, some of the arteries, veins, nerves or ducts of the body, from the action of which we obtain motion, sensation, digestion, assimilation, nutrition and egestion. That a removal of this obstruction or pressure, will restore the circulation of the blood and other fluids of the body, and bring about a condition of Ease, Strength and Health.

The aim of the Osteopath is to restore to normal action and function the organs and different parts of the body that have been manifesting along abnormal lines. The nerves which have been likened to a great telegraphic system, passing through, over, under and between the bones, muscles, ligaments, arteries and veins, are extremely sensitive and liable to get out of order. The Osteopath like the skilled lineman, first finds out where the wires are crossed or interfered with, and starts in to adjust them. He extends the contracted muscle or reduces the slight dislocation which has caused a pressure upon the nerve and has shut off its current, and by so doing he restores the line to working order, and gives the suffering organ or part the perfect services which it demands. He does all this by scientific and intelligent manipulation. No drugs are prescribed by Osteopathy. He does not need them. He has something better.

The nerves convey sensations to and

from the brain, and control the various functions of the body, and it is of the utmost importance that they be kept free from interference and pressure. But the nerves themselves are dependent on the supply of blood, as is also every organ or part of the body. The blood is sent to all parts of the body through the arteries, and is brought back to the heart through the veins; the arteries and veins branching out through the intricate net work of organs, muscles and nerves. A natural flow of blood means Health, while a local or general disturbance of the circulation causes Disease. If the circulation is in any way obstructed, the part which is thus deprived of its nourishment is soon weakened and becomes diseased. An obstructed artery may cause heart disease, and an obstructed vein may cause inflammatory rheumatism, dropsy, erysipelas, varicose veins, or even cancer. By our method of Osteopathic treatment, the obstruction is located and removed, the circulation stimulated, the parts nourished, and the impurities which have gathered are carried off.

The Osteopath adjusts into harmonious relation all the wonderful and intricate mechanism of the human body, thus giving free circulation of the blood, to and from the heart, freeing the nerve force, adjusting any parts of the framework which may have become displaced, building up the system, stimulating and developing and thus effecting a cure.

He accomplishes the desired result by an intelligent and scientific method of manipulation of the different parts of the body. By his manipulations he stimulates the several nerve centers of action; removes the pressure from the nerves all along the lines of their distribution; arouses nerve force; frees and equalizes the circulation of the blood and other fluids of the body; and, in short, equalizes the forces in every tissue, muscle, organ, nerve and cell in the body, and restores harmony to every part of the system. If a muscle is contracted, and tightens down on one or more nerves, trouble is sure to follow. If the nerve interfered with, happens to be a sensory nerve, paralysis may ensue: If a sympathetic nerve, the nutrition is cut off: failure of any or all the various functions of the body is likely to occur. The only way to remedy the trouble and restore the normal workings of the different parts of this mighty machine, is to go to the seat of the trouble, find and remove the obstruction, and start the mechanism working without friction or jolting. With the obstructions to the free flow of the blood and other fluids removed, and the circulation restored through natural channels; with the removal of any and all pressure upon nerve fibers; with the adjustment of any misplaced or shifted parts of the machinery; the system must right itself and health ensue.

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